1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

flock," she cried warningly; "do not shoot. It is only some small wolves; my dogs will chase them away. . . . Sushan! Kaabi!" she shouted, as she urged on the dogs.

Faris lowered his pistol. Tuēma took it out of his hand and replaced it in his belt; but she did not release him. Timidly she pressed herself against him, her arms about his hips. Her garments fluttered faintly, stirred by the warm dry breeze. The steppe exhaled its perfume. The air was saturated with a scent like that of lavender. Dawn had come, revealing the woolly backs of the huddled sheep, now quiet again. From far away, growing fainter and fainter, came the barking of the dogs, still chasing the wolves. Close by, our tethered horses snorted.

Faris gently disengaged himself from Tuēma's arms and, taking her by the hand, led her to the tent, where they sat down side by side. As he leant towards her and kissed her on the top of the head, Tuēma drew the curved poniard from his belt and put it in her lap.

"Let this dagger rest in my lap," said she. It was thus she reminded him of her virginity. Among Bedouins of pure race, a girl's chastity has been, and still is, the most sacred rubric in the tribal code of honour. For its violation a father may kill his daughter, a brother his sister, and have her flesh cut in pieces.

The sun broke through the veils of the morning, shooting flaming fingers across the heavens, and the dark earth glowed rosily. "Sabah!" whispered Faris to his beloved. *Sabah* means the morning, but it is also a poetic word for "virgin bride." Tuēma leaned her cheek to his.

So they sat, motionless, without a word. Then Tuēma

683 time under the protection of some powerful personage, he must give ten camels to the girl or woman he has insulted.

Many a Rwala girl becomes pregnant before the wedding. 836 As soon as this is noticed by her relatives, they try to help 847 her by various means, even if injurious to her health. Should 762 the girl die from an abortion nobody will ever hear of it, as the women keep silent and the men as a rule pay no attention to matters concerning women. If the girl cannot rid herself of the foetus, she presses her lover to marry her at once, but in case he refuses or is absent at the time she often [693 commits suicide. For should her father or brother find that 684] his daughter or sister is with child, he would coax her on some pretext outside of the camp, kill her, cut her body in ten pieces, and then bury them. Nobody will take the girl's part, nobody asks the reason, they simply talk of her as if she had died a natural death. Her kin, *ahl*, would not allow a single girl who had become a mother to stay among them. 848 Her child would not be a member of the kin, and, because it 851 would not be acknowledged by the father on account of its 783 illegitimacy, it would be without a kin and would stand in the clan like a stranger, without protection, without help. But a position of this nature is so contrary to the views and customs 836 of the Bedouins that it is never allowed to arise. A pregnant girl may escape from her tribe and seek refuge in the settled territory or in a large town and try to make a living there. If she disappears without making herself conspicuous, no one will pursue her; she is soon forgotten, yet must never return. Her kinsfolk consider her dead and would kill her should she come back to them. The girls, of course, know the punishment meted out to them, and therefore place a saber between themselves and their lovers at their night meetings, with the warning: "I am a maiden! Fear Allâh. *Ana bint ḥef min allâh.*"

684 Only when the girl has been raped, *maṣṣûba*, will her 847 relatives spare her, but in this case they kill both the violator and the child without mercy, and then demand from the murdered man's kin the blood price for the child. This cannot [848] be left alive, as it would have no kin, *ahl*, and compensation for it is asked because it has weakened the girl, a member of their kin.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

her kin, who may not demand it. Since he has bought her, she becomes his property, and he may punish her even by death, *sikthe wa-starajtha ḥra*. However, her kinsfolk investigate the reason for her death and take vengeance on him if they think the motives insufficient.

The father who kills his son or daughter is responsible to nobody, as his children are his property, *mulk*.

If a son kills his father or mother, no avenger will rise against him, but he must leave his clan or tribe forever. The same is true of a daughter who murders one of her parents.

There is no blood price if a chief, or any Bedouin, kills a member of some other tribe who, happening to be in camp at the time a raid was being planned against an alien tribe, gave warning to the latter for payment. A hired traitor, *nagir* or *ḥaddâm*, may be killed without fear of vengeance.

When a camp guard observes a man at night creeping close to the tents or herds and calls to him: "Who art thou, fellow, before I do something terrible? *wuš ent jâ zelema ḥabl al-wahama*," and the unknown man instead of answering starts to flee, the guard may shoot him without being liable to vengeance. He that sights a thief in his tent at night and shoots or kills him is, likewise, immune from vengeance.

He who rides through the desert on a dark night and wounds or shoots dead a robber who has assaulted him, will not fall under the ban of vengeance but has to prove that he acted in self-defense.

For violating a virgin the offender may be killed with impunity by any one of her kin. Should any one attack the virgin's avenger, he would be destroyed by his own kin. The honor of the virgin demands it, *maḥja-l-'arz*.

A husband who sees a strange man with his wife pretends to see nothing but steals after him and, if nobody is near, kills him. The kin of the murdered man, although they pretend to seek out the slayer, are very careful not to attack the husband of the woman with whom the murdered man had illicit relations. Their kinsman was killed as a thief or robber, and they do not wish to blacken his face by forcing the husband to disclose what he has witnessed. Hence, pretending to seek out the slayer, they actually divert attention from him, while ostensibly showing their willingness to avenge their kinsman.

A culprit while asleep must not be killed by an avenger,